

# BAJA GOVINDAM



## Verse 1

भज गोविन्दं भज गोविन्दं  
गोविन्दं भज मूढमते ।  
सम्प्राप्ते सन्निहिते काले  
नहि नहि रक्षति डुकृङ्करणे ॥ १ ॥

**bhaja govindam bhaja govindam  
govindam bhaja mudhamate |  
samprapte sannihite kale  
na hi na hi raksati dukrnkarane || 1 ||**

Seek Govinda, seek Govinda, seek Govinda, O fool! when the appointed time comes (death), grammar rules surely will not save you. [Verse 1]

## Verse 2

मूढ जहीहि धनागमतृष्णां  
कुरु सद्बुद्धिं मनसि वितृष्णाम् ।  
यल्लभसे निजकर्मोपात्तं  
वित्तं तेन विनोदय चित्तम् ॥ २ ॥  
(भज गोविन्दं भज गोविन्दं...)

**mudha jahih dhanagamatrsnam  
kuru sadbuddhim manasi vitrsnam |  
yallabhase nijakarmopattam vittam  
tena vinodaya cittam || 2 ||**  
(bhaja govindam bhaja govindam...)

O Fool! Give up the thirst to possess wealth. Create in your mind, devoid of passions, thoughts of the reality. With whatever you get (as a reward of the past), entertain your mind (be content). (Seek Govinda, Seek Govinda....) [Verse 2]

### Verse 3

नारीस्तनभरनाभीदेशं  
दृष्ट्वा मा गा मोहावेशम् ।  
एतन्मांसवसादिविकारं  
मनसि विचिन्त्य वारं वारम् ॥ ३ ॥  
(भज गोविन्दं भज गोविन्दं...)

**naristanabharanabhidesam  
drstva ma ga mohavesam I  
etanmamsavasadivikaram  
manasi vicintaya varam varam II 3 II  
(bhaja govindam bhaja govindam...)**

Seeing the full bosom of young maidens and their navel, do not fall a prey to maddening delusion. This is but a modification of flesh and fat. Think well thus in your mind again and again. [Seek Govinda, Seek Govinda...) [Verse 3]

### Verse 4

नलिनीदलगतजलमतितरलं  
तद्वज्जीवितमतिशयचपलम् ।  
विद्धि व्याध्यभिमानग्रस्तं  
लोकं शोकहतं च समस्तम् ॥ ४ ॥  
(भज गोविन्दं भज गोविन्दं...)

**nalinidalagatajalamatitaralam  
tadvajjivitamatisayacapalam I  
viddhi vyadhyabhimanagrastam  
lokam sokahatam ca samastam II 4 II  
(bhaja govindam bhaja govindam...)**

The water drop playing on a lotus petal has an extremely uncertain existence; so also is life ever unstable. Understand, the very world is consumed by disease and conceit and is riddled with pangs. [Verse 4]

## Verse 5

यावद्वित्तोपार्जनसक्त-  
स्तावन्निजपरिवारो रक्तः ।  
पश्चाज्जीवति जर्जरदेहे  
वार्ता कोऽपि न पृच्छति गेहे ॥ ५ ॥  
(भज गोविन्दं भज गोविन्दं...)

**Yavadvittoparjanasakta-**  
**stavanijaparivaro raktah I**  
**pascajjivati jarjaradehe**  
**vartam ko'pi na prcchatि gehe II 5 II**  
**(bhaja govindam bhaja govindam...)**

As long as there is the ability to earn and save, so long are all your dependents attached to you. Later on, when you come to live with an old, infirm body, no one at home cares to speak even a word with you! (Seek Govinda, Seek Govinda...) [Verse 5]

## Verse 6

यावत्पवनो निवसति देहे  
तावत्पृच्छति कुशलं गेहे ।  
गतवति वायौ देहापाये  
भार्या बिभ्यति तस्मिन्काये ॥ ६ ॥  
(भज गोविन्दं भज गोविन्दं...)

**Yavatpavano nivasati dehe  
Tavatprcchati kusalam gehe I  
Gatavati vayau dehapaye  
Bharya bibhyati tasminkaye II 6 II  
(bhaja govindam bhaja govindam...)**

As long as there dwells breath (life) in the body, so long they enquire of your welfare at home. Once the breath (life) leaves, the body decays, even the wife fears that very same body. (Seek Govinda, Seek Govinda...) [Verse 6]

Verse 7

बालस्तावत्क्रीडासक्तः  
तरुणस्तावत्तरुणीसक्तः ।  
वृद्धस्तावच्चिन्तासक्तः  
परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥  
(भज गोविन्दं भज गोविन्दं...)

Balastavatkridasaktah  
tarunastavattarunisaktah ।  
Vrddhastavaccintasaktah  
parame brahmani ko'pi na saktah ॥ 7 ॥  
**(bhaja govindam bhaja govindam...)**

So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]

**Verse 8**

का ते कान्ता कस्ते पुत्रः  
संसारोऽयमतीव विचित्रः ।  
कस्य त्वं कः कुत आयातः  
तत्त्वं चिन्तय तदिह भ्रातः ॥ ८ ॥  
(भज गोविन्दं भज गोविन्दं...)

**Ka te kanta kaste putrah  
samsaro'yamattva vicitrah I  
Kasya tvam kah kuta ayatah  
tattvam cintaya tadiha bhratah II 8 II  
(bhaja govindam bhaja govindam...)**

Who is your wife? Who is your son? Supremely wonderful indeed is this samsara. Of whom are you? From where have you come? O Brother! Think of that Truth here. (Seek Govinda, Seek Govinda...) [Verse 8]

## Verse 9

सत्सङ्गत्वे निस्सङ्गत्वं  
निस्सङ्गत्वे निर्मोहत्वम् ।  
निर्मोहत्वे निश्चलतत्त्वं  
निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९ ॥  
(भज गोविन्दं भज गोविन्दं...)

**Satsangatve nissangatvam  
nihsangatve nirmohatvam I  
Nirmohatve niscalatattvam  
niscalatattve jivanmuktiḥ II 9 II  
(bhaja govindam bhaja govindam...)**

Through the company of the good, there arises non-attachment; through non-attachment there arises freedom from delusion; when there is freedom from delusion, there is the immutable Reality; on experiencing immutable Reality, there comes the state of liberated in life. [Verse 9]

## Verse 10

वयसि गते कः कामविकारः  
शुष्के नीरे कः कासारः ।  
क्षीणे वित्ते कः परिवारः  
ज्ञाते तत्त्वे कः संसारः ॥ १० ॥  
(भज गोविन्दं भज गोविन्दं...)

**vyasi gate kah kamavikarah  
suske nire kah kasarah I  
ksine vitte kah parivarah  
jnate tattve kah samsarah II 10 II  
(bhaja govindam bhaja govindam...)**

When the age (youthfulness) has passed, where is lust and its play? When water has evaporated, where is the lake? When wealth is reduced, where is the retinue? When the Truth is realised; where is samsara? [Seek Govinda, Seek Govinda...] [Verse 10]

## Verse 11

मा कुरु धनजनयौवनगर्वं  
हरति निमेषात्कालः सर्वम् ।  
मायामयमिदमखिलं हित्वालं बुध्वा  
ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥  
(भज गोविन्दं भज गोविन्दं...)

ma kuru dhanajanaya uvanagarvam  
harati nimesatkalah sarvam I  
mayamayam idamakhilam buddhva  
brahmapadam tvam pravisa vidiitva II 11 II  
(bhaja govindam bhaja govindam...)

Take no pride in your possession, in the people (at your command), in the youthfulness (that you have). Timelootsaway all these in a moment. Leaving aside all these, after knowing their illusory nature, realise the state of Brahman and enter into it. (Seek Govinda, Seek Govinda...) [Verse 11]

## Verse 12

दिनयामिन्यौ सायं प्रातः  
शिशिरवसन्तौ पुनरायातः ।  
कालः क्रीडति गच्छत्यायुः  
तदपि न मुञ्चत्याशावायुः ॥ १२ ॥  
(भज गोविन्दं भज गोविन्दं...)

**dinayaminyau sayam pratah  
sisiravasantau punarayatah I  
kalah kridati gacchatyayuh  
tadapi na muncatyasavayuh II 12 II  
(bhaja govindam bhaja govindam...)**

Day and night, dawn and dusk, winter and spring, come again and again (and depart). Time sports and life ebbs away. And yet, one leaves not the gusts of desires. (Seek Govinda, Seek Govinda...) [Verse 12]

## Verse 13

का ते कान्ता धनगतचिन्ता  
वातुल किं तव नास्ति नियन्ता ।  
त्रिजगति सज्जनसङ्गतिरेका  
भवति भवार्णवतरणे नौका ॥ १३ ॥  
(भज गोविन्दं भज गोविन्दं...)

**ka te kanta dhanagatacinta  
vatula kim tava nasty niyanta I  
trijagati sajjanasangatireka  
bhavati bhavarṇavatarane nauka II 13 II  
(bhaja govindam bhaja govindam...)**

O Distracted one! Why worry about wife, wealth and so on? Is there not for you the One who ordains (rules and commands)? In the three worlds it is the association with good people alone that can serve as a boat to cross the sea of change (birth and death). [Verse 13]

## Verse 14

जटिलो मुण्डी लुञ्जितकेशः  
काषायाम्बरबहुकृतवेषः ।  
पश्यन्नपि च न पश्यति मूढो  
ह्युदरनिमित्तं बहुकृतवेषः ॥ १४ ॥  
(भज गोविन्दं भज गोविन्दं...)

jatilo mundi luncitakesah  
kasayambarabahukrtavesah I  
pasyannapi ca na pasyati mudho  
hyudaranimittam bahukrtavesah II 14 II  
(bhaja govindam bhaja govindam...)

One ascetic with matted locks, one with shaven head, one with hair pulled out one by one, another parading in his ochre robes – these are fools who, though seeing, do not see. Indeed, these different disguises or apparels are only for their belly's sake. (Seek Govinda, Seek Govinda...) [Verse 14]

## Verse 15

अङ्गं गलितं पलितं मुण्डं  
दशनविहीनं जातं तुण्डम् ।  
वृद्धो याति गृहीत्वा दण्डं  
तदपि न मुञ्चत्याशापिण्डम् ॥ १५ ॥  
(भज गोविन्दं भज गोविन्दं...)

**angam galitam palitam mundam  
dasanavihinam jatam tundam ।  
vrddho yati grhitva dandam  
tadapi na muncatyasapindam ॥ 15 ॥  
(bhaja govindam bhaja govindam...)**

The body has become worn out. The head has turned grey. The mouth has become toothless. The old man moves about leaning on his staff. Even then he leaves not the bundle of his desires. (Seek Govinda, Seek Govinda...) [Verse 15]

## Verse 16

अग्रे वह्निः पृष्ठे भानुः  
रात्रौ चुबुकसमर्पितजानुः ।  
करतलभिक्षस्तरुतलवासः  
तदपि न मुञ्चत्याशापाशः ॥ १६ ॥  
(भज गोविन्दं भज गोविन्दं...)

**agre vahnih prsthe bhanuh  
ratrau cubukasamarpitajanuh ।  
karatalabhiksastarutalavasah  
tadapi na muncatyasapasah ॥ 16 ॥  
(bhaja govindam bhaja govindam...)**

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [ Verse 16]

## Verse 17

कुरुते गङ्गासागरगमनं  
व्रतपरिपालनमथवा दानम् ।  
ज्ञानविहीनः सर्वमतेन  
मुक्तिं न भजति जन्मशतेन ॥ १७ ॥  
(भज गोविन्दं भज गोविन्दं...)

**kurute gangasagaragamanam  
vrataparipalanamathava danam I  
jnanavihinah sarvamatena  
bhajati na muktim janmasatena II 17 II  
(bhaja govindam bhaja govindam...)**

One may, in pilgrimage, go to where the ganga meets the ocean, called the Gangasagara or observe vows or distribute gifts in charity. If he is devoid of first hand experience of Truth (jnanam), according to all schools of thought, he gains no release, even in a hundred lives. (Seek Govinda, Seek Govinda...) [Verse 17]

## Verse 18

सुरमंदिरतरुमूलनिवासः  
 शश्या भूतलमजिनं वासः ।  
 सर्वपरिग्रहभोगत्यागः  
 कस्य सुखं न करोति विरागः ॥ १८ ॥  
 (भज गोविन्दं भज गोविन्दं...)

**suramandiratarumulanivasah  
 sayya bhutalamajinam vasah I  
 sarvaparigrahabhogatyagah  
 kasya sukham na karoti viragah II 18 II  
 (bhaja govindam bhaja govindam...)**

Sheltering in temples, under some trees, sleeping on the naked ground, wearing a deerskin and thus renouncing all idea of possession and thirst to enjoy, to whom will not dispassion (vairagya) bring happiness? (Seek Govinda, Seek Govinda...) [Verse 18]

## Verse 19

योगरतो वा भोगरतो वा  
 सङ्गरतो वा सङ्गविहीनः ।  
 यस्य ब्रह्मणि रमते चित्तं  
 नन्दति नन्दति नन्दत्येव ॥ १९ ॥  
 (भज गोविन्दं भज गोविन्दं...)

**yogarato va bhogarato va  
 sangarato va sangavihinah I  
 yasya brahmani ramate cittam  
 nandati nandati nandatyeva II 19 II  
 (bhaja govindam bhaja govindam...)**

Let one revel in yoga or let one revel in bhoga. Let one seek enjoyment in company or revel in solitude, away from the crowd. He whose mind revels in Brahman, he enjoys... Verily, he alone enjoys. [Verse 19]

## Verse 20

भगवद्गीता किञ्चिदधीता  
 गङ्गाजललवकणिका पीता ।  
 सकृदपि येन मुरारिसमर्चा  
 क्रियते तस्य यमेन न चर्चा ॥ २० ॥  
 (भज गोविन्दं भज गोविन्दं...)

**bhagavadgita kincidadhita  
 ganga-jala-lava-kanika pita I  
 sakrdapi yena murarisamarca  
 kriyate tasya yamena na carca II 20 II  
 (bhaja govindam bhaja govindam...)**

To one who has studied the Bhagavad-gita even a little, who has sipped at least a drop of Ganga water, who has worshipped at least once Lord Murari, there is no discussion (quarrel) with Yama, the Lord of Death. (Seek Govinda, Seek Govinda...) [Verse 20]

## Verse 21

पुनरपि जननं पुनरपि मरणं  
 पुनरपि जननीजठरे शयनम् ।  
 इह संसारे बहुदुस्तारे  
 कृपयाऽपारे पाहि मुरारे ॥ २१ ॥  
 (भज गोविन्दं भज गोविन्दं...)

**punarapi jananam punarapi maranam  
 punarapi jananijathare sayanam I  
 iha samsare bahudustare  
 krpaya'pare pahi murare II 21 II  
 (bhaja govindam bhaja govindam...)**

Again birth, again death and again lying in mother's womb – this samsara process is very hard to cross over. Save me, Murari (O destroyer of Mura) through Thy infinite kindness. [Verse 21]

## Verse 22

रथ्याचर्पटविरचितकन्थः  
पुण्यापुण्यविवर्जितपन्थः ।  
योगी योगनियोजितचित्तो  
रमते बालोन्मत्तवदेव ॥ २२ ॥  
(भज गोविन्दं भज गोविन्दं...)

rathyacarpataviracitakanthah  
punyapunyavivarjitapanthah ।  
**yogi yoganiyojita**citto  
**ramate balonmattava**deva ॥ 22 ॥  
**(bhaja govindam bhaja govindam...)**

The Yогin who wears but a godhahi, who walks the path that is beyond merit and demerit, whose mind is joined in perfect yoga with its goal, revels (in God-consciousness) and lives thereafter as a child or as a madman. (Seek Govinda, Seek Govinda...) [Verse 22]

## Verse 23

कस्त्वं कोऽहं कुत आयातः  
का मे जननी को मे तातः ।  
इति परिभावय सर्वमसारम्  
विश्वं त्यक्त्वा स्वप्नविचारम् ॥ २३ ॥  
(भज गोविन्दं भज गोविन्दं...)

kastvam ko'ham kuta ayatah  
ka me janani ko me tatah ।  
**iti paribhavaya sarvamasaram**  
**visvam tyaktva svapnavicaram** ॥ 23 ॥  
**(bhaja govindam bhaja govindam...)**

Who are you? Who am I? From where did I come? Who is my mother/ Who is my father? Thus enquire, leaving aside the entire world of experience (visvam), essenceless and a mere dreamland, born of imagination (svapnavicaram). (Seek Govinda, Seek Govinda...) [Verse 23]

## Verse 24

त्वयि मयि चान्यत्रैको विष्णु-  
र्वर्थं कुप्यसि मय्यसहिष्णुः ।  
भव समचित्तः सर्वत्र त्वं  
वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥ २४ ॥  
(भज गोविन्दं भज गोविन्दं...)

**tvayi mayi canyatraiko visnuh  
vyartham kupyasi mayyasahisnuh I  
bhava samacittah sarvatra tvam  
vanchasyaciradyadi visnutvam II 24 II  
(bhaja govindam bhaja govindam...)**

In you, in me, and in (all) other places too there is but one all-pervading Reality (Visnu). Being impatient, you are unnecessarily getting angry with me. If you want to attain soon the Visnu-status, be equal minded in all circumstances. (Seek Govinda, Seek Govinda...) [Verse 24]

## Verse 25

शत्रौ मित्रे पुत्रे बन्धौ  
मा कुरु यत्नं विग्रहसन्धौ ।  
सर्वस्मिन्नपि पश्यात्मानं  
सर्वत्रोत्सृज भेदाज्ञानम् ॥ २५ ॥  
(भज गोविन्दं भज गोविन्दं...)

**satru mitre putre bandhau  
ma kuru yatnam vigrahasandhau I  
sarvasminnapi pasyatmanam  
sarvatrotsrja bhedajnanam II 25 II  
(bhaja govindam bhaja govindam...)**

Strive not; waste not your energy to fight against or to make friends with your enemy, friend, son or relative. Seeking the Self everywhere, lift the sense of difference (plurality), born out of ignorance. [Verse 25]

## Verse 26

कामं क्रोधं लोभं मोहं  
 त्यक्त्वाऽऽत्मानं भावय कोऽहम् ।  
 आत्मज्ञानविहीना मूढास्ते  
 पच्यन्ते नरकनिगृहाः ॥ २६ ॥  
 (भज गोविन्दं भज गोविन्दं...)

**kamam krodham lobham moham  
 tyaktva'tmanam pasyati so'ham I  
 atmajnana-vihina mudhaste  
 pacyante narakanigudhah II 26 II  
 (bhaja govindam bhaja govindam...)**

Leaving desire, anger, greed and delusion, the seeker sees in the Self, 'He am I'. They are fools who have no Self-knowledge and they (consequently), as captives in hell, are tortured. [Verse 26]

## Verse 27

गेयं गीतानामसहस्रं  
 ध्येयं श्रीपतिरूपमजस्रम् ।  
 नेयं सज्जनसङ्गे चित्तं  
 देयं दीनजनाय च वित्तम् ॥ २७ ॥  
 (भज गोविन्दं भज गोविन्दं...)

**geyam gitanamasahasram  
 dhyeyam sripatirupamajasram I  
 neyam sajjanasange cittam  
 deyam dinajanaya ca vittam II 27 II  
 (bhaja govindam bhaja govindam...)**

The Bhagavad-gita and Sahasranama are to be chanted; always the form of the Lord of Laksmi is to be meditated upon; the mind is to be led towards the company of the good; wealth is to be distributed to (shared with) the needy. (Seek Govinda, Seek Govinda...) [Verse 27]

## Verse 28

**सुखतः क्रियते रामाभोगः  
पश्चाद्धन्त शरीरे रोगः ।  
यद्यपि लोके मरणं शरणं  
तदपि न मुच्छति पापाचरणम् ॥ २८ ॥**  
(भज गोविन्दं भज गोविन्दं...)

**sukhataḥ kriyate ramabhogaḥ  
pascaddhanta sarire rogaḥ ।  
yadyapi loke maranam saranam  
tadapi na muncati papacaranam ॥ 28 ॥**  
(bhaja govindam bhaja govindam...)

Very readily one indulges in carnal pleasures; later on, alas, come diseases of the body. Even though in the world the ultimate end (saranam) is death, then also man leaves not his sinful behaviour. (Seek Govinda, Seek Govinda...) [Verse 28]

## Verse 29

**अर्थमनर्थं भावय नित्यं  
नास्तिततः सुखलेशः सत्यम् ।  
पुत्रादपि धनभाजां भीतिः  
सर्वत्रैषा विहिता रीतिः ॥ २९ ॥**  
(भज गोविन्दं भज गोविन्दं...)

**Arthamanartham bhavaya nityam  
nasty tatah sukhalesah satyam ।  
Putradapi dhanabhajam bhitih  
sarvatraisa vihita ritih ॥ 29 ॥**  
(bhaja govindam bhaja govindam...)

Wealth is calamitous, thus reflect constantly : the truth is that there is no happiness at all to be got from it. To the rich, there is fear even from one's own son. This is the way with wealth everywhere. (Seek Govinda, Seek Govinda...) [Verse 29]

## Verse 30

प्राणायामं प्रत्याहारं  
नित्यानित्य विवेकविचारम् ।  
जाप्यसमेतसमाधिविधानं  
कुर्ववधानं महदवधानम् ॥ ३० ॥  
(भज गोविन्दं भज गोविन्दं...)

pranayamam pratyaharam  
nityanitya vivekavicaram I  
japyasameta-samadhidhivanam  
kurvavadhanam mahadavadhanam II 30 II  
(bhaja govindam bhaja govindam...)

The control of all activities (of life's manifestations in you), the sense withdrawal (from their respective sense objects), the reflection (consisting of discrimination between the permanent and the impermanent), along with japa and the practice of reaching the total inner silence (samadhi) – these perform with care... With great care. (Seek Govinda, Seek Govinda...) [Verse 30]

## Verse 31

गुरुचरणाम्बुजनिर्भरभक्तः  
संसारादच्चिराद्व मुक्तः ।  
सेन्द्रियमानसनियमादेवं  
द्रक्ष्यसि निजहृदयस्थं देवम् ॥ ३१ ॥  
(भज गोविन्दं भज गोविन्दं...)

gurucaranambujanirbharabhaktah  
samsaradaciradbhava muktah I  
sendriyamanasaniyamadevam  
draksyasi nijahrdyastham devam II 31 II  
(bhaja govindam bhaja govindam...)

O Devotee of the lotus feet of the teacher! May you become liberated soon from the Samsara through the discipline of the sense organs and the mind. You will come to experience (behold) the Lord that dwells in your own heart. [Verse 31]

### Verse 32

मूढः कश्चन वैयाकरणो  
डुःकृङ्करणाध्ययनधुरीणः ।  
श्रीमच्छङ्करभगवच्छिष्ये-  
बोधित आसीच्छोधितकरणः ॥ ३२ ॥

mudhah kascana vaiyakarano  
dukrnkaranadhyayana dhurinah I  
srimacchamkara bhagavacchisyai  
bodhita asicchodhitakaranah II 32 II

Thus a silly grammarian lost in rules cleansed of his narrow vision and shown the light by Shankara's apostles. [Verse 32]

### Verse 33

भज गोविन्दं भज गोविन्दं  
गोविन्दं भज मूढमते ।  
नामस्मरणादन्यमुपायं  
नहि पश्यामो भवाब्धितरणे ॥ ३३ ॥

bhaja govindam bhaja govindam  
govindam bhaja mudhamate I  
namasmaranadanyamupayam  
nahi pashyamo bhavatarane II 33 II

Worship Govinda, worship Govinda, worship Govinda, Oh fool! Other than chanting the Lord's names, there is no other way to cross the life's ocean. [Verse 33]